

The

AMERICAN

RATIONALIST

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• THE MAGAZINE FOR ALL RATIONALISTS . . . ORGANIZATIONAL NEWS . . . READERS' FORUM . . . BOOK REVIEWS

CLERICALIST SHOCK TROOPS IN ACTION

AN
important article
BY
"People's Padre"

EMMETT
McLOUGHLIN



Also in this issue —

The Challenge of Humanism

by HAROLD RAFTON

Population And Politics

by OSCAR RIDDLE

A rational approach featuring faith in Man, his power to solve his own problems,
and his ability to build a better world for a glorious future.

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THE AMERICAN

RATIONALIST

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From The Editor's Desk . . .



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As this issue of the RATIONALIST goes to press, the news that Mr. Kennedy will occupy the White House for the next four years is still fresh. Grins of satisfaction, expressions of shocked disbelief, victory celebrations and sharp increases in adrenalin production all testify to the diversity of reactions to the election results. Many liberals are pleased by the Kennedy victory, while many other liberals feel that the cause of freedom and progress has suffered a setback. It is obvious that the Millennium has not arrived, but neither has the White House ordered a supply of purple bedsheets in anticipation of a prolonged Papal visit. At this point the political realist, even though he may know the intentions and objectives of certain influential persons, factions and groups, must admit that no one can predict what effects the coming Kennedy administration will have upon history. It is also realistic to observe that a few missteps by the Kennedy administration will almost certainly result in a Kennedy defeat in 1964; his slim 1960 plurality edge over Mr. Nixon is not a big enough cushion to insure a 1964 victory.

As both our staff and our readers are vitally interested in the maintenance of religious freedom through church-state separation and in checking the relentless advance of Roman Catholic totalitarianism (which all too few Americans recognize as being equally as inimical to freedom and progress as Bolshevism), and as the Roman Church, with or without the assistance of President Kennedy, will continue its powerful drive to "make America Catholic", we are devoting a large part of the present issue of the RATIONALIST to the problems created by this drive. While we hope that Mr. Kennedy will provide the kind of leadership our country needs, we must remain alert to the ever present danger of Catholic expansion and we must begin to combat it with a vigor that we have never before been able to muster.

EDD DOERR.

On my way to the Holy City I met another pilgrim and I asked him, "Is this indeed the way to the Holy City?"

And he said: "Follow me, and you will reach the Holy City in a day and a night."

And I followed him. And we walked many days and many nights, yet we did not reach the Holy City.

And what to my surprise, he became angry with me because he had misled me.

Kahlil Gibran

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The American Rationalist . . Magazine With A Program

THE AMERICAN RATIONALIST is an independent non-partisan bi-monthly journal of fact, opinion, criticism and service for all who share, or are in sympathy with, the basic Rationalist - Humanist world view or philosophy, whether they choose to identify themselves as Rationalists, Humanists, Free-thinkers, Unitarians, Universalists, or Ethical Culturists, or whether they prefer to avoid formal identification. As we believe that co-operation by like-minded groups and individuals is necessary if Rationalist-Humanist aims are to be furthered, we will at all times co-operate with any and all organizations and journals which share our viewpoints and interests.

THE AMERICAN RATIONALIST — (1) believes in the promotion of scientific method and reason as the only tools for the solution of human problems in this life; (2) believes that democracy as a way of life and a way of government is the scheme for human relations most consistent with human knowledge and experience and, therefore, with the Rationalist-Humanist concept of Man; (3) believes that religious, intellectual and political freedom can be maintained only if there exists a complete separation between Church and State; (4) believes that public education is one of the keystones of democratic civilization, and must strive to produce, in a democratic and secular manner, responsible citizens and what Carl Rogers has called "fully functioning personalities"; (5) believes that civilization can be preserved and improved only if aware citizens are informed about and willing to combat all forms of political, religious, social and economic totalitarianism and tyranny.

THE AMERICAN RATIONALIST, believing that a better world can result only from human effort, supports and urges both individual and group action in the following directions: (1) the promotion of honest and adequate mass information, and opposition to all forms of censorship and suppression; (2) the protection and extension of civil liberties and Constitutional freedoms; (3) international peace and cooperation; (4) the promotion of population planning and universal birth control education; (5) improved physical and mental health programs; (6) intelligent action toward reduction of crime and juvenile delinquency; (7) the improvement of social welfare programs; (8) the elimination of racial prejudice and discrimination; (9) conservation of natural and human resources; (10) an economy of efficiency and abundance for all.

THE AMERICAN RATIONALIST will promote the above goals to the best of its ability, and will do so in a manner which does not duplicate the efforts of other excellent journals with similar interests. We will at all times welcome comments, suggestions and criticisms from our readers, and will be more than grateful for any support, moral or financial or otherwise, which readers and friends might care to render. (Our magazine, like most other liberal journals, is not yet able to subsist on subscriptions alone, but must depend to a certain extent upon the generosity of readers who approve of what we are doing.) We hope that you, our readers, will cooperate with us in making the RATIONALIST the finest journal of its kind.

THE EDITOR.

Julian Huxley On TV

The population problem was given a rather thorough airing on a nation-wide, hour long television debate on Saturday evening, November 19, on the program, "The Nation's Future." Sir Julian Huxley, world famous biologist and Humanist, very eloquently presented the case for planet-wide population control as the only alternative to a disastrous imbalance between rapidly expanding population and both limited resources and the difficulties of organizing and managing bloated populations in anything resembling a democratic manner. He was rather ineffectually opposed by Jacques Martens de Wilmars, a Belgian who is chairman of the United Nations Population Commission. Mr. Martens de Wilmars, who seemed to represent the Vatican rather than either Belgium or the United Nations or even his own field of Economics, tried to dismiss the threat of population explosion as a myth, intimidated that the only "moral" means for controlling population is periodic abstinence (the limited effectiveness of which has led it to be known in some circles as "Vatican roulette"), and attacked Huxley as being narrow minded. Sir Julian rose to the occasion by providing conclusive proof that the economic and social problems of India, Japan, Ceylon and other crowded areas can be solved by economic and technological advances only if the rate of population growth is checked by a vast birth control program (on a voluntary basis, of course). Huxley also said that for the Roman Catholic Church to use its vast influence to block U.N. consideration of birth control aid to overpopulated areas is "immoral". On the whole, Sir Julian Huxley rather ripped his Catholic opponent's arguments to shreds and gave the TV viewers more than their customary portion of good information and intellectual stimulation.

Worth mentioning, at this point, is the fact that Swedish Minister of State, Mrs. Ulla Lindstrom will try to have the birth control issue put on the agenda for consideration by the U.N. General Assembly in 1961.

CHICAGO HUMANIST SEMINAR TO FEATURE LEO KOCH

"Changing Attitudes and Conduct in a Changing World," will be the central theme of an intensive week-end seminar to be held at Roosevelt University under the auspices of the Chicago Chapter (No. 1) of the American Humanist Association. The seminar will be held on January 6th and 7th, and will consist of three sessions: Friday, January 6, at 7:30 P.M.; Saturday, January 7, at 11:00 A.M. and 2:30 P.M. Information may be obtained by phoning Adele Pritam at WH 4-6068 or by writing to the Chicago Chapter of the American Humanist Ass'n, 619 North Wabash Avenue, Chicago 11, Illinois.

The third session will be a panel discussion with Dr. Koch, Dr. Rudolf Ddeikurs, eminent psychiatrist and humanist, and Mrs. Clark Snyder, Consultant for the Planned Parenthood Association, taking part, among others.

Readers in the Chicago area should find this seminar both stimulating and inspiring.

Released Time Religious Education

(The following is the text of a letter to the Indianapolis newspapers by the Local Chapter of the Unitarian Fellowship for Social Justice.)

Dear Editor:

The current program of released time religious education in the schools of this area undoubtedly has much strong support from many church people. Many others, including a great many church people, acquiesce in the program through indifference. We feel, however, that a protest and an objection to the program are in order.

In addition to the fact that this program utilizes the structure of the public school system to promote one kind of religion — Protestant Christianity — we object on several additional grounds: 1. It is divisive in that it points up the religious differences which exist within our populace; 2. It results in undue pressure being placed on individual pupils to conform to the religious convictions of the majority, even though these may not be their own religious convictions, or those of their parents; 3. In many cases which have come to our attention, it leads to a considerable measure of social ostracism for pupils who do not participate in the program; 4. It is an expenditure of time which is badly needed for the educational program of the public schools; 5. It is a disruptive element in the school program and classroom; 6. Its effectiveness in improving the lives of those who participate in it is highly doubtful.

We are aware that the United States Supreme Court ruled, in the *Zorach* case, that the released time program does not violate the principle of "separation of church and state." Yet it seems to us both unwise and undesirable to make use of as much of the authority and machinery of the public school system as this program does, for the benefit of sectarian religion. That proponents of released time are seeking to use the authority and machinery of the public school system is evident from the deaf ear they have turned to an alternative proposal — that of dismissed time. If there is not time enough for religious education outside of school hours, then let us dismiss school one hour early one day each week so that children may have time to go to religious education classes. But let them freely choose whether to attend, or go home, or go fishing, or play baseball. Such a plan is obviously unsatisfactory to the supporters of released time, for it would remove from the program the use of the authority and the machinery of the public school system.

We urge all citizens to give this matter careful consideration and thought. This program is permissive under the present law, but it is not compulsory. Public opinion is all that supports it. Public opinion could abolish it.

Mrs. Margaret Farish,
President, The Indianapolis Chapter
Unitarian Fellowship for Social Justice

John G. MacKinnon, Chairman, Committee on
Separation of Church and State.

ABOUT THE AUTHOR:

"Clericalist Shock Troops in Action" is adapted (by special arrangement with the author and publisher) from portions of Emmett McLoughlin's important new book, **American Culture and Catholic Schools**, published by Lyle Stuart at \$4.95, and available through our book service.

Emmett McLoughlin is a former Catholic priest whose dedication to humanitarianism and disdain for dogmatism, foolish rituals and totalitarian methods led to a final break with both the priesthood and the Church. The inspiring and informative story of McLoughlin's efforts to help the poor and afflicted of Phoenix, of his building of Memorial Hospital (described by a Public Affairs Pamphlet on housing as "the first American hospital founded with a definite interracial policy"), of his weathering of the Catholic hierarchy's ferocious attempts to oust him as superintendent of the hospital, is to be found in his book **People's Padre** (Beacon, \$3.50), which sold nearly a quarter million copies even though but a few editors had the courage to review the book. **People's Padre** also contains a wealth of valuable information on the nature and inner

workings of the Catholic Church, and is as indispensable as Paul Blanshard's books.

American Culture and Catholic Schools is a significant, accurate, frightening analysis of Catholic school brainwashing, text book censorship, suppression and distortion of history, methods of recruiting priests and nuns, etc. McLoughlin describes the fundamental conflicts between the papal teachings and the ideals of American democracy. He cites growing infringements on the principle of separation of church and state, and traces the advancing encroachment of Church influence on American public schools. He shows the sources of Catholic power in American politics and the Church's influence on Catholic office-holders.

Every American who values freedom and is concerned with the progress of education for truly democratic living will want to acquire both **People's Padre** (\$3.50) and **American Culture and Catholic Schools** (\$4.95) for his own use and to lend to friends. Both books may be ordered from the American Rationalist Book Service, 6720 South Ashland Avenue, Chicago 36, Illinois.

Clericalist Shock Troops In Action

by EMMETT McLOUGHLIN

There is obviously no possible way of knowing how many sincere, devoted, unselfish, dedicated Catholics there are in the United States. On the basis of my personal experience as a priest and as an observer of this situation for the past eleven years, I do not think that more than one-fourth of the Catholics of America would bestir themselves mentally, physically, or especially financially for the Holy Mother Church in case of any serious crisis.

A close friend, an ex-Catholic, who has been a student of the Roman Catholic picture in America for many years, feels that the hierarchy retains its hold on about half of the people who are exposed to the parochial school system through the university. She agrees, of course, that the Church's claim to forty million members in the United States is as fictitious as the story of the Wizard of Oz.

Whatever the figure or whatever the percentage, the array of "shock troops", or, as the Church prefers to call them, the "Church Militant", is impressive in numbers and in power in the United States. If there were a fraction as many Communists in the country, the nation would be shaken with fear for its security.

The startling but unrealized fact is that our nation's principles, traditions and free insti-

tutions are just as much in danger as if these dedicated Catholics were Communists. The opposition to freedom of thought, freedom to read, freedom of speech is identical whether it comes from the Kremlin or the Vatican.

It is not only astounding but frightening to realize the growing controls with which these Catholic "shock troops" have gradually and quietly been hamstringing this nation, suppressing its traditions and freedoms and paving the way for its goal to "make America Catholic."

The growing Roman Catholic control of America is such an insidious thing that most lay Catholics and even the bulk of the clergy are unaware of it. The bishops, the National Catholic Welfare Conference in Washington, and the Jesuits are certainly master-minding it.

The Roman Catholic Church tries to function as a super-government in the United States, as it actually does in the countries it completely controls. Examples are Spain, Portugal, Italy, and most Latin-American nations. It feels that its doctrine, its concept of history, its code of morals and system of ethics are above the laws of this land. Its leaders, the cardinals and bishops, are conspicuously silent in the face of the Roman Catholic Sicilian Mafia's total

defiance of decency and morals in the promotion of prostitution, narcotics, gambling, and labor racketeering in America. The same bishops and archbishops who vociferously condemn a young Catholic girl for entering a beauty contest say nothing about the traffic in narcotics and prostitution so long as good Catholics run the business.

Attention is now being focussed in the press and elsewhere about the possibility of a Roman Catholic President. But little attention has been drawn to the "shock troopers" established into Congress, government agencies, state, county and municipal governments.

The average Catholic knows practically nothing of his Church's laws as embodied in the 2414 statutes of the *Codex Juris Canonici* (Code of Canon Law). — The average Protestant knows and cares less.

But he might care, (in view of the recent election of a Catholic to the Presidency), if he realized that the Roman Catholic Canon Law sets itself above all laws of all nations and enforces upon all Roman Catholic officials of all nations the obligation of preserving the laws of Rome above the laws and constitutions that they are sworn to protect and observe.

Among the many citable canons are No. 120 and No. 121 elevating the clergy above civil laws and declaring them immune to all nations' laws of military service.

Incidents occur around the world of Catholic officials being threatened with ex-communication if they dare arrest an ecclesiastic, such as happened in Haiti in mid-1959.

Stories occasionally break into print of priests defying state laws and declaring themselves subject only to their bishops, even in violation of civil statutes. This happened in Tucson, Arizona, in 1958, in a dispute between a priest and the Arizona Highway Commission. It happened in Virginia City, Nevada, in July, 1959, over an assault and battery charge.

Policemen and retired policemen can relate instances, ad nauseum, of priests in cities across the country violating the laws and either being protected by Catholic policemen, county attorneys, and judges, or defying these officers and getting away with it.

For the first time in American history, Roman Catholics now constitute the largest religious bloc in the Congress of the United States. The effect of this power is obvious in the actions of the Congress and the prejudicial religious favoritism of federal agencies.

Representative McCormack of Massachusetts (who will probably become Speaker of the

House if Sam Rayburn ever retires, Ed.) has done yeoman service for the hierarchy. It has resulted in his receiving highest honors from the Vatican. He is the one who engineered the bills through Congress, with all the Masonic Congressmen strongly concurring, that gave over \$900,000 to the Pope to repair the damage an American bomb accidentally did to the Vatican summer palace. The Lutherans lost out completely in not pressing for USA funds to rebuild the churches destroyed by Americans in Germany.

Something over twenty million dollars was voted to rebuild Catholic institutions in the Philippines — again with McCormack handling the strategy so well that the Protestants concurred.

The abject subservience of American federal agencies to Roman Catholic control is unbelievable in a country that is supposed to be a democracy.

The Hill-Burton program of federal aid to hospitals is one case in point. In their wildest untruthful exaggerated claims, Catholics do not constitute twenty-five percent of the population. Yet almost eighty percent of all federal funds being given to non-profit church hospitals in America is being given to Catholic sisters' hospitals. And they are being operated according to the code of ethics of the Roman Catholic Church —not the laws of the United States of America, the various states or the code of the American Medical Association. A letter to one's congressman asking about the donation of the Hill-Burton millions will verify my statements.

For several years, our hospital (Memorial Hospital, Phoenix, of which Mr. McLoughlin is superintendent, Ed.) has given the fullest possible cooperation to the Planned Parenthood program in Phoenix. We furnish clinic space free of charge. We supply nurses, linens, telephone service, and everything else we can. Birth control is very important in our end of town, especially among the poor Catholics. Furthermore, my promotion of a birth control clinic as an ex-priest irritates the hierarchy — and this gives me much satisfaction.

In the expansion program of our outpatient area, we wanted to provide a new office for the executive secretary of the Planned Parenthood Foundation. I was tipped to describe it on the plans as "Office of Social Service Secretary" or "Mothers' Conference Room", if I expected to get the plans approved and federal Hill-Burton participation. I was told that there are enough Catholics in the U. S. Public Health Service (the agency administer-

ing the Hill-Burton funds) to stop construction of anything the hierarchy objects to — in the United States of America.

The complete revelation of the State Department's submission to the "shock troopers" came to me in a conference with Mrs. Pearl Mesta, who had been the U. S. Ambassador to Luxemburg.

I had heard for many years that the Roman hierarchy controlled the State Department. Many Protestants have been concerned because the only school for foreign service was at Georgetown University in Washington, D.C., a Jesuit school. This guaranteed that the bulk of our consular employees around the world would be Catholics or at least exposed to Jesuit indoctrination.

The success of Senator Joe McCarthy in expurgating the overseas American libraries of books he considered subversive points up the Roman Catholic control.

Mrs. Mesta told me that, while she was Ambassador to Luxemburg, Eleanor Roosevelt arranged for an official visit to the country. She, Mrs. Mesta, received orders from the American Embassy in Rome that Mrs. Mesta was to have Mrs. Roosevelt's picture taken with the abbot of a famous monastery and be interviewed with him by the press. The story and the pictures were to be released to the news services for transmission around the world.

Mrs. Mesta told me that she and Mrs. Roosevelt sat up most of the night discussing the insidious inroads of the Roman Catholic Church into the agencies of the U. S. Federal Government.

I asked her the blunt question: "Does the Roman Catholic Church control the U. S. State Department?" "Yes," she said, "round the world."

Only recently the Methodists established a School of Foreign Service in their American University to try to checkmate the Jesuits at Georgetown.

Lay Catholics and priests frequently try to tell non-Catholics that the hierarchy does not enter into politics and does not try to tell the faithful how to vote in either local or national elections. This simply is not true. Whenever it is to the advantage of the Church, it is in politics up to its ears. In a recent issue in Missouri over public bus transportation for Catholic school children, the bishops of the state sent vigorous telegrams to all legislators threatening to get them in the next election if they didn't vote right on the issue. The same un-American maneuver was used by the bishops of Rhode Island when there was a move to

abolish the state's law on birth control information. Then the bishops argued that the "people" want the law.

As I have lectured across the country, people in many cities have told me how local priests have condemned public school bond issues from the pulpit and have defeated them. This happened in September, 1958, in the school district in which I live. The Catholic pastor was pressuring his people for funds and pledges to pay for their elaborate new church. The public school district was so overcrowded that over a thousand children were subject to double sessions. The priest didn't care. He told his people at Sunday mass that they were burdened enough with their own school and new church and should not be double taxed. He recommended that they vote against the bond issue. They did and it was defeated. This type of control in school elections is easy for the clergy to accomplish with only a few devoted "shock troopers", because only a handful of citizens show any interest in the school system and its election.

In many cities where I have lectured, including Los Angeles, but especially in the New England states, newspapers have been afraid to accept paid advertisements of my appearances. Even in Phoenix, the *Arizona Republic* and *Phoenix Gazette* refused to accept the paid advertisement unless the title of my lecture, which contained a reference to the Catholic Church, was omitted. The *New York Times* refused to print any review of my book, *People's Padre*, even though it was a best seller for five years.

A rather frightening point to consider is that this cultural sterilization is not something that we apprehensive, experienced ex-Catholics are gloomily forecasting for the future when the Catholic Church shall have achieved a majority in this nation. This is a sort of an advance flexing of the hierarchial muscles. This blight is very much in effect and is spreading over the nation now, when the Church claims only about eighteen percent of the population. This is merely a mild fortaste of what we can expect if the Church ever gets fifty-one percent of the nation.

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Population And Politics

by OSCAR RIDDLE, Ph.D.

• (The following is the text of an address presented by Dr. Riddle at the annual convention of the American Rationalist Federation, which was held in Genoa City, Wisconsin, on August 13, 1960. Dr. Riddle is a biologist of note and has long been in the forefront of the battle against censorship and clericalism. His book, *The Unleashing of Evolutionary Thought*, which may be obtained through the A.R. Book Service for \$4.50, is a classic exposition of the significance of biological theory and an important expose of the generally successful attempt by clericalists to suppress modern knowledge. Although this address was presented before the election of Mr. Kennedy to the Presidency, its message is one of undiminished importance. Ed.)

For some months it should have been clear to all of us that Catholic faith and Catholic political power have entered forcefully into the selection of the next President of the United States. Of the very highest importance in this political contest is the long submerged and still carefully suppressed fact that Catholic leadership and power — exercised during several crucial years within the United Nations and in our own country — has restrained and now restrains the free world from actively supporting birth control as a necessary part of our costly program of foreign aid, and thus of our vital, long-term national defense. Though rigorously suppressed elsewhere, this is the new and crucial fact in all the present discussion. Following the development of "ultimate" weapons, and some recent distinct failures of American foreign policy, this item assumes a decisive importance — decisive because our leadership now expects the contest with Communism to be won or lost in "cold war", and because, in many underdeveloped lands, the amount of our financial aid is recognized as insufficient to raise the standard of living if not accompanied by the self-help involved in birth control. To avoid a nuclear war our country must spend the truly immense sums which our economy can provide, leaving only limited sums available for financial aid to neutral and under-developed nations. Moreover, every month of 1960 has provided clear evidence that the burden of this aid must be increased.

Thus, though a knowledgeable citizen may definitely know that our national survival is jeopardized by a specific Catholic doctrine and power, practically all of our newspapers, columnists, radio, and politicians blandly tell him that to declare the reality of a "Religious issue" in the present political campaign is merely to betray his own intolerance. **Nothing could be less true, nothing more dangerous.** This spread of ill-advised counsel from those to whom citizens must look for political information and guidance — this narcosis of the "eternal vigilance that is the price of liberty" together with equally wide spread suppression of essential parts of the contradictory evidence, is itself a national weakness and disaster of tragically deep concern. Indeed, the peril of the blighting and blinding force of this nation's communication media today is

matched only by that of the Catholic power which, in no small part, underlies and generates it. Yet, the two forces that now stay the hand and smother the information which democracies must use in their day of supreme danger are sufficiently distinct to require a momentary look at their far-flung boundaries.

One such boundary relates to the nature and reach of Catholic power. Here, one threads his way to fragments of the evidence for an indictment of Catholicism that is grounded solely in currently vital American policy and politics. Educated citizens of nations in which the goals of Catholicism have been substantially obtained commonly recognize that the Roman Catholic Church is definitely more than a religion. For example, when I was traveling in Spain, in 1930, and conversing in their language, such persons repeatedly told me that the Church there is "a political, a business and a religious institution." Rarely was this order of adjectives changed or reversed. During a half-year spent in Italy, 1910-11, my experience was largely the same. A total of three years of residence in various Latin American countries — one of them under the auspices of our State Department — has taught me that this educated layman's view prevails in practically all of those republics. Those statements, of course, are not necessarily true. To me, they mean only that those literate persons — often professed Catholics who should know that Church far more intimately than I do — thus related their impressions of the nature of Catholicism. Certainly, however, Catholic political parties are now common in Western Europe, and, at this very moment, the hierarchy is organizing a new one in Puerto Rico. Certainly, too, that Church claims primacy over the state in the education of the young, primacy in all questions of morality. It claims a right to guidance in social and political activities of the Catholic citizen. And to it, as God's earthly representative, belongs the first loyalty of the citizen. Again, Catholicism is today's outstanding example of the strength that may inhere in the totalitarian form of government. The inflexibility of essential parts of its doctrines is even greater than that of Communism. Anchored to dogmas born in millennia of the distant past, it affects and often determines the present political acts of many nations, and with a vast and unmatched organizing power it unflinchingly seeks — equally as much as later-coming Communism — to direct the future of all nations. The totalitarian Roman Catholic Church exists physically as both church and state, and its proselyting capacities in both these areas have long remained unmatched on this planet. Finally — and providing special reason for all the remarks recorded here — that church has long maintained a firm and practically inflexible position on birth control, a position which continues to prevent vitally urgent political action on the "population explosion" as this is now intimately related to effective American national defense. That position remains a firm and supreme barrier to our government's present and eventual ability to defend itself. Many people accept the superficial view that Catholicism is a prime and powerful foe of Communism. Many others, much better acquainted with countries long dominated by that church, firmly assert that the Catholic Church fights the Communists with one hand and produces or spawns them with the other.

Only in recent months have seemingly unrelated items — such as international events, accidents, official reports, the Catholic Bishop's declaration, and inept political party maneuvers — contrived to leak to public view the variety of alarming facts which now render impossible further suppression of this "religious" issue. Those who now deny this must soon and forever after defend themselves against the charge of being false and dangerous prophets — false to a nation and to a free world that needs at once to plan and act to reduce the rate of human reproduction as an essential act in their ever-hardening cold-war contest with Communism.

It was stated that we should look also at the boundaries of another force, the media of mass communication, which effectively excludes all adverse criticism of "religion." Basically involved here are several interesting factors: All popular and general communication is operated and controlled by business men and for profit, and profit is lost by criticism of groups; a predominantly anti-intellectual public; the lure and power of some eight billion advertising dollars annually; complacency; and the now eroded state of our liberties. Altogether, the boundaries and reach of this power to suppress are as stretched and pervasive as the sky; and they can be discussed properly only in books. Two recent volumes have attempted that chore. One was done by editor and writer George Seldes (*Tell the Truth and Run*); the other by myself (*The Unleashing of Evolutionary Thought*). The principal evidence for this indictment is to be found in those two books.

Relevant here is the following statement of editor George Seldes: "There is not a single New York editor who does not live in mortal terror of the church groups. When I started in journalism I learned the first lesson, namely, that one must never write on controversial subjects, the first of which is religion, and that one must never report even the truth in any case in which the Catholic hierarchy might be offended. Every newspaper in the world is scared to death when any religious sect is mentioned critically."

The conditions thus sketchily stated were those which attended the successful bid of Senator John F. Kennedy, a Catholic, for the nomination to the presidency of the United States on July 13.

At this point it is convenient to refer to a letter I prepared and mailed for publication on June 28. It was then clear that Senator Kennedy was supported by a very large block of delegates, and indeed was likely to be nominated for the presidency. The letter contained in brief form most that is here being expanded and documented. Since it was nearly certain that some material contained in that letter had never before come to the attention of any of the delegates who would soon assemble and act upon a matter of great national importance — and since some delegates might be expected to be doubtful or wavering in their support of Mr. Kennedy — it seemed that the letter merited early and adequate publication. It was therefore sent to the New York Times where, after a week, it was rejected. Immediately it was sent to the Wall Street Journal, where it remained unpublished. It was also offered to *Parent's Magazine* and the *Saturday Review*. None would handle it. A hard look here might disclose a fragment of the comprehensive suppression we have alleged above. But it seemed fair to Mr. Kennedy, to his party, and

perhaps to a country in trial and stress, that this Federation (the A.R.F.) should then be able, publicly, to state a hitherto unmentioned basis of dissent and high controversy that would surely enter and outlast the present presidential campaign if Mr. Kennedy became the nominee for President. I here give you the letter precisely as it was written and refused publication.

A Real Religious Issue in the Campaign

To the Editor of the New York Times:

Failures and upheavals of the past six weeks in the area of American foreign relations have greatly increased the probability that new and powerful measures of cold-war national defense will become a dominant issue of the presidential campaign. It would be vastly disheartening if the new strategy were solely defensive and expensive — deprived of a durable and constructively aggressive policy. Again, it is only within recent months, but increasingly with each passing week, that considerable numbers of our influential citizens have become acquainted with the stark facts that relate the current population explosion to the past, present and future effort of our government to raise the standard of living in a number of quite diverse foreign lands. Our citizens are thus learning that the economic growth resulting from our financial aid to underdeveloped lands is always cancelled in part by simultaneous population growth, and in some of them it is completely cancelled.

During the past four months several thousands of our more alert and civic-minded citizens could also learn (*The Humanist*, Feb. 1960) why governments of the free world may now use neither word nor act to assist or invite the "have-nots" to self-help through birth control. That information came in these words of Dr. Brock Chisholm, former director-General of the World Health Organization: "For instance, no person can get anywhere in any agency of the United Nations, or in any of its committees or commissions, who tries to talk frankly about population problems and their solution. The Population Commission . . . makes terrifying reports every year but it does not make any constructive recommendation because it is not allowed to. Every committee and commission of the U. N. and of all the Specialized Agencies is in a pinch — under the influence of the Roman Catholic Church, and no delegate from the United States, from Canada, from France, from Britain or any of the many other countries is in a position where he can even begin to defy that taboo."

If at this time or in the next decade, a Catholic should ever become a candidate for President of the United States, it is precisely here that we meet the religious issue that won't go away. Not bigotry, but this new and fast-spreading need to make our assistance to Asia and Africa more effective by helping the newly developing nations to control their population growth, is involved. Whatever the attitude of our two great political organizations, it is now evident that the nomination of able and personable Senator Kennedy or another Catholic, will unleash this year a formidable attack on the Catholic hierarchy. Formidable because many of those who will volunteer to speak or write on this subject in practically all communities of the land are informed, honored, and generally non-political citizens, citizens deeply and patriotically committed to asking our government to use both hands instead of one in this huge and unpredictable contest with Communism. Formidable, indeed, because what

they can say or write is simple, long-submerged and explosive truth.

That this 'religious' issue involves both the presidency and the Catholic Church in a quite special way is largely self-evident. They are two executive agencies with power to determine our American policy. Under a Catholic President a change from our present Catholic-enforced policy — or even the prevention of a further extension of it — is inconceivable.

Though polls of the American people have much favored the distribution of birth-control information, the Catholic hierarchy, with many and unquestioned powers over every Catholic, successfully blocks this entire area of freedom — now certainly involved in national well-being, if not of survival — from millions of Protestants, Jews, and Unbelievers.

The size of our danger and problem grows daily; but the definitive documents are at hand. The firm opposition of the Roman Catholic Bishops to 'artificial birth control' was published in late November. Promptly, on December 3, the following words of accord, on the primary question of the aloofness of our government, were among those released by President Eisenhower: 'I cannot imagine anything more emphatically a subject that is not a proper political or governmental activity or function or responsibility.' This basic problem never surfaced in recent primaries in Wisconsin and West Virginia. Among those who now hold that 'the cold war is in fact an all-out struggle for the survival of freedom' there is already a host who rate that freedom far higher than partisanship. That growing group can make itself heard and understood in this campaign.

Oscar Riddle, president
American Rationalist Federation.

Those who ask for further evidence that it is Catholic power which restrains the United Nations from making recommendations on the population problem may read the whole of Dr. Chisholm's article in *The Humanist*. No one needs to ask who it is within the United States that opposes the distribution and use of birth control information. A substantial majority of our people favor it; and many Catholic laymen favor it. The controlling voice, however, is that of the Catholic hierarchy, as this was firmly and elaborately expressed by cardinals and bishops in the Catholic Bishops declaration of November 26 of last year.

For a half century biologists and demographers have repeatedly observed the imminent danger of over-population, and they have written numerous articles which could obtain publication only in their own tiny technical journals or unread books. As a biologist, I, too, have shared in that all-too-futile effort. Only recently — and after over-population had greatly increased human suffering in many countries and made the eventual solution of that problem more difficult — could those alarming facts find an outlet in our general media of communication. Indeed, the expansion of that outlet in the United States, during the single year just ending in July, could be classed as one of the marvels of this century.

On July 13, 1959, the Draper Report, "Economic Assistance Programs and Administration" of the President's Committee to Study the United States Military Assistance Program was transmitted to President Eisenhower. From it we quote: "No

realistic discussion of economic development can fail to note that development efforts in many areas of the world are being offset by increasingly rapid population growth . . . However, the increase in food production in most of the underdeveloped countries has been falling behind the increase in population . . . Government leaders in many of the less developed nations recognize that the only hope for their people lies in accelerating the normal adjustment to the rapidly declining mortality rate. We recommend . . . that the United States assist those countries with which it is cooperating in economic aid programs, on request, in the formulation of their plans designed to deal with the problems of rapid population growth, and (we) strongly support studies and appropriate research as a part of its own Mutual Security Program, within the United Nations and elsewhere, leading to the availability of relevant information in a form most useful to individual countries in the formulation of practical programs to meet the serious challenge posed by rapidly expanding populations." However, we have already observed that, five months later — but within a week following the Catholic Bishops declaration in November — the President wholly disavowed this advice of his own Commission.

On July 23, 1959, *The Intelligence Report on "World Population Trends and Problems"* was issued by our State Department. From it we quote: "The 'world population problem' stems mainly from the fact that most of the unprecedented acceleration in population growth is taking place in those areas of Africa, the Middle East, Asia, and Latin America where the majority of the people are already living at bare subsistence levels . . . if economic and social gains do not surpass population growth and break this cycle of over-population and poverty, the governments of many less developed countries may find it increasingly difficult to maintain the confidence and support of their people."

Then, on November 26, the Catholic Bishops declared: "There is a vast difference between being against a man because of his religion . . . and being against him because one believes his religion or other convictions affect his fitness for high office." At once, Protestants and Other Americans United for Separation of Church and State (POAU) noted that this was its own position, widely publicized early in 1957, and further stated: "The 1959 statement of the bishops was an attempt to impose their peculiar notions in this area on all the people. In repudiating his own Draper Committee, which had recommended exploration of the possibilities of foreign aid birth control programs, and in acknowledging that he did so because of Roman Catholic feelings in the matter, the President has made that church's stand on birth control programs a political issue. Neither this issue nor that of public aid to Catholic schools can be swept under the rug despite the ardent desire of leaders of both parties to do so."

Thereafter all of our communications media loosed a welter of comment on parts, and parts only, of the problem of population growth. In its issue of January 11, 1960, *Time* magazine made this its cover story. CBS followed with an effective TV presentation. The flood-gates were opened widely. In March, a group of nearly one-hundred American specialists in population problems held conferences at Princeton University and declared that "Popu-

lation growth and its control is now the greatest problem of the human race." In February, the very few thousands who read Dr. Chisholm's article could learn — for the very first time — that it is Catholic power in the United Nations, that restrains the agencies of our own and of other allegedly "free" governments from defending themselves from Communism through sane and free use of birth control. This is the heart of the population problem as it relates to political policies of Americans and of other free peoples since those facts were exposed in February by Dr. Chisholm's article. This is the soul and center of the real religious issue, not only in the 1960 campaign, but also in the continuing stream of political events.

Have our effervescent and often garrulous communications media passed along this basic information to the millions of voting Americans? No. Probably no secret of our atomic bomb would have been better kept. In so far as my own searching eyes and ears have been able to learn, not one representative of any of our several general communications media has made even the slightest reference to it. Peril to the American way of life, at this very late day, is not bounded by growing Communist threat and the looming specter of runaway world population. Those perils are multiplied by an American communications system that is unable or unwilling to acquaint the American citizen with the nature of his problems and how best to defend his own freedom.

Our own and other economists, among them Peter F. Drucker (*Harpers*, June 1960), told us that "We ought to know that we cannot develop anybody, no matter how much money we spend. Ninety percent of the effort, talent, and even money ought to come from within the developing country. We can only encourage, counsel, and provide the first seed-corn capital . . . We have as much of a stake in their independence, security, and healthy prosperity as they have themselves."

Let the words last quoted be our sincere thought and guide in every act of aid — money or advice — to every nation that receives it. Their friendship and ultimate prosperity is our entire goal. The financial aid provided should not be contingent upon that nation's acceptance of our clearly and suitably expressed conviction that such aid may be expected to raise their standard of living — their and our fully shared aim — only if a high birth rate is controlled. We are prepared, ready, and disposed to aid any nation in that heavy task. If, however, our leadership may not extend our advice and help to this central economic fact, just where does bold leadership reside?

The two political conventions have been held and two platforms — not notably dissimilar in respect to foreign policy, and entirely alike in their complete silence on the basic issue discussed in the present statement have been adopted. Certainly, the two policies and the personal fitness of the presidential candidates are now and everywhere open to public examination and discussion. For reasons already partly stated it is clear that it is the candidacy of Senator Kennedy that creates the greatest concern on the part of the largest number of citizens. It is certain, too, that some of these voters now think they can vote for neither Mr. Nixon nor Mr. Kennedy; they feel that in one way or another their party's convention has cheated and defeated them. At this moment, however,

all seems uncertain in regard to what these cheated citizens can or will do about it, except that some well informed groups and individuals are already indicating that — often for the first time in their lives — the dangers a Catholic President would bring to our national defense and social well-being are such that they will become politically active against Mr. Kennedy.

Senator Kennedy has indeed not failed to talk to audiences and to interviewers on topics which our general public has for long regarded as religious issues. And in those talks his statements — on acceptance of the principle of separation of church and state and on a disavowal of Vatican control — have usually seemed fairly liberal and acceptable to the politicians and much of the public. But even within that restricted area, are his statements liberal and acceptable? In answer, one must remember that the position of very many Protestants on the separation of church and state is only somewhat less objectionable than is that of the Catholic hierarchy. Will such persons exact from Mr. Kennedy a position that is more liberal and enlightened than their own? Again, Mr. Kennedy says also that he is a Catholic. Does this mean something, or nothing? Can he possibly say that he is and would remain as uninfluenced by the Vatican as is a non-Catholic? Does he, like the Catholic hierarchy, believe that in this country Catholic children should be forced by that hierarchy to accept a type of education which every branch of the American government must regard as worth not one penny of public support? Can he agree with Harvard's ex-president Conant in saying, "The greater the proportion of our youth who fail to attend our public schools and who receive their education elsewhere, the greater the threat to our democratic unity. To use taxpayer's money to assist private schools is to suggest that American society use its own hands to destroy itself." Despite all smooth words, who is it that threatens American unity?

Against promoting birth control as part of our foreign aid, John Fischer quotes (*Harpers*, April 1960) Senator Kennedy (personal interview) as follows: "Foreign aid doesn't have many friends left anyway. If you're going to add this burden to the bill, I'll just tell you that what you'll end up with is not much foreign aid". Whoever cares for that tough exercise might try to express less knowledge of the need — and a more contradictory attitude towards the urgency and dimensions of our foreign aid problem, as this is reviewed in the present effort — than Mr. Kennedy accomplished in those few remarks.

We all share a feeling of great personal concern that our country, and others, may find and use the strengths and means with which to resist the combination of unlike agencies that could soon destroy their liberties. We regard the recent advances of Communism as crushing assaults on those few peaks of fine freedom which some communities of men have painfully constructed, and which they still cherish as the worthy residue from ages of largely futile and wasted human effort. This concern far outweighs that for any political party. We, like many of our neighbors, are displeased with the two recent party conventions; many feel both disenfranchised and outraged. — Certainly some of us will find that it is only the **hopeless** alternative — the definite renouncement by the Los Angeles convention of efforts and

measures probably essential to winning the cold war — that can lead us to cast a ballot for Mr. Nixon and Mr. Lodge. Their affiliations, associations and commitments are, however, such as provide some hope that they can adopt a means of national defense concerning which neither of them has as yet shown even slight knowledge or concern.

Our subject has become explosive, and this it is, essentially because it has been so long confined, repressed, and continuously denied the sunlight of wide recognition. If it had been accorded a usual place among the common understandings of our people, no political party would, at this time, have nominated a Catholic for president of the United States. However, one party has now done precisely that. And, the freshly recruited political forces deeply interested in continuing to suppress that information and to ignore that area of action, now seriously threaten to win the executive power of this nation and the leadership of the free world. One wonders when or where a decision more menacing or reckless has been forced upon a great but uninformed republic. One powerful political party has placed itself, for this campaign, in a position of definite denial of the truth or of the relevance of three areas of entangled fact: **One:** The opinion of our foremost demographers and biologists that the control of population growth is now probably the most serious problem of the human race. **Two:** The reiterated warnings of many of our foremost economists, and of many officials of over-populated foreign states, that our present financial and technical aid to many or most lands is incapable of raising their standards of living unless the birth rate is also controlled. **Three:** It is Catholic power that continues to prohibit the United Nations and the United States from advocating and employing artificial birth control methods to raise living standards as part of our national defense policy.

Let the first intent of all this discussion be clearly understood. This report was written for a threatened people kept unaware of a way of losing their cold war. The issue engulfs us all and addresses itself to everyone. We now ask: Is it not enough, during the present campaign, to know that what you may write or speak on this religious issue is fresh, new, and vital? That it touches the future of all free peoples? That most of those who direct the several segments of our general communications media are themselves still unaware of these related and collectively alarming facts, and — even when enlightened — are capable only of ignoring and further suppressing them? When has the road over which freedom advances and retreats been rougher, rougher for an unschooled and narcotized Republic now forced, within weeks, to an unearned and largely unconscious decision — to lead or to fail the free world?

Meanwhile, let none of us regard Communism as the only mighty and immediate threat to human societies of this wholly unmatched day and time. The explosions of both population and of knowledge, added to the present uncommon threat of Catholic power, do not complete that list of perils. But, Communism and the population bomb are in the explosive center of this dragon's nest of danger. Again, let us resolutely support the courageous leadership which now views the cold war as in fact an all-out struggle for the survival of freedom. And let us not be last to acknowledge that, unless

this costly decision is quickly implemented by both full recognition of the urgency of population control and by boldly announced American aid and leadership in all areas of effective action and defense, freedom could lose.

Leo Koch Lecture Tour

Dr. Leo F. Koch, the biology professor who was fired from the University of Illinois last spring for publishing a letter in the student newspaper which presented a liberal view on sex ethics (see "The Passing Parade" in the September-October issue of A.R.), is currently presenting lectures in various parts of the country. Dr. Koch, who is president of the School of Living and a director of the American Humanist Association, is speaking on the following topics: "Academic Freedom As I See It", "American Sexual Mores", "Cooperative Libertarian Social Doctrine", and "Humanistic Philosophy of Science". Dr. Koch has tentatively scheduled tours around the East Coast from January 15th through March and on the West Coast from April through June. — Rationalist, Humanist, Unitarian and other groups interested in presenting a talk by Dr. Koch may obtain information or make arrangements by writing to him at either 1212 Garden Hills Drive, Champaign, Illinois, or c/o George von Hishelmer, 182 E. Second St., Apart. 30, New York 9, New York.

Dr. Koch's talks seem to be well attended, if we can judge from the example of Louisville, Kentucky, where his talk on Darwin drew 200 people at \$1.25 per person.

There is a possibility that the Koch case, which seems to involve violations of Koch's rights under the First and Fourteenth Amendments, may reach the United States Supreme Court. The American Civil Liberties Union is backing Koch.

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Challenge Of Humanism

by HAROLD R. RAFTON

• (Editor's Note: The following is the text of an address given by Mr. Harold Rafton before several Humanist and Unitarian groups on the West Coast and in Canada. Mr. Rafton, a Harvard graduate and a chemist, is a Vice-President of the American Humanist Association and the author of numerous articles, letters and pamphlets on Humanism, church-state relations and other topics. Although Mr. Rafton uses only the word "Humanism" in his article, it might be borne in mind that the terms "Rationalism" and "Humanism" have become practically synonymous.)

"These are the times to try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now, deserves the love and thanks of man and woman." These stirring words of Thomas Paine hold a lesson for those who have outgrown the traditional religious creeds. Because we live in days of tension, shall we desert our hard won ground, and take refuge in the "certainty" of venerable faith and belief? Or shall we remain firm and continue our attempts to cure the ills of the world and meet the needs of the individual wholly through man's own efforts? Humanism stands squarely for the latter course, and all should consider it before succumbing to the gospel of retreat.

Humanism is a religion of human beings and their welfare. It pays no attention to any other being, supreme or otherwise, who is alleged to exist. Thus it is not a devotional creed — rather it is a way of life and a mental outlook. Humanism sees the universe as natural, and man as a product of natural evolution. It holds that man, within the limitations imposed by nature, must by himself solve his own problems. Humanism uses the democratic processes, and relies upon the methods and discoveries of the natural and social sciences. It fosters and utilizes the aesthetic and artistic talents of man. It welcomes all new knowledge, and does not hesitate to accept anything which may be proved, even though it means the abandonment of a previously taken position. While appreciating the debt owed to the past, Humanism accepts information from the past only on the basis of usefulness, not on the alleged authority of the source. Humanism has aptly been termed the **Fourth Faith**, taking its rightful place in the community beside Catholicism, Protestantism and Judaism.

How do we reach the viewpoint of Humanism? My approach to this question will be inquiring rather than dogmatic. I shall not expound a particular body of doctrine such as the proponent of each religion prefers to the exclusion of all others. Rather shall I survey the religious field in the same manner as I would any field, and see what conclusions may be drawn. I shall not rest upon the authority of any **dicty or sacred book**, nor shall I guarantee bliss if one agrees with me, nor warn of penalties if one disagrees.

Our present scientific knowledge of religion is based upon the studies conducted by anthropology,

psychology, sociology, comparative religion and related disciplines. As Humanism relies upon knowledge derived from scientific research, the conclusions drawn from these studies represent, in my opinion, the present position of Humanism.

Scientific inquiry into religion

The scientific study of religion is entirely different from what is ordinarily known as "religious education," which, as customarily pursued, teaches the practices of a particular sect and belief in its dogmas, all other religions being held to be wrong, either wholly or in some important details. — Scientific study does not advocate — it investigates. It is not partisan — it is objective and impartial. It traces religious ideas from earliest times, and examines the mental attitudes making for religious and devotional thinking; it considers all religions and compares their beliefs and practices.

From such a study we learn that primitive man thought that natural objects possessed powerful spirits. As man developed, he no longer considered that the unseen spirits resided in the objects themselves, but nevertheless he continued to believe that they controlled natural phenomena and mankind. To enlist their help he appealed to those spirits, gave them gifts, tried to influence them by magical practices. When disease or disasters afflicted him, he thought he was being punished by those spirits.

As man developed further, in many cases he merged those numerous spirits into one main spirit or god, and he imagined his god had the same feelings that he himself experienced. So his god displayed anger and punished, loved and rewarded. Man became curious as to how his surroundings and he himself happened to be in existence, and an easy and complete explanation was that his god was responsible. As written language came into being, tablets were inscribed and books were written to record the history of the peoples and their gods; these became sacred and each religion had its holy scripture. Leaders of the groups or tribes handled much of the magic and rites, and so the medicine men, witch doctors, and priesthoods came into being and flourished, alleged that they had contact with the god or gods, and thus exercised great control over the people.

This situation still represents the position of all traditional orthodox creeds. When we examine such religions objectively, we note that, however much they differ in detail, they are, nevertheless, all alike in the following essential elements, namely: a god or gods who created the world and mankind, and to whom prayer may be addressed with expectation of response; a sacred scripture in which their traditions and the will of their god or gods have been transcribed, to be obeyed by mankind; and a priesthood or ministry in communion with their god or gods which interprets the divine will.

The verdict of comparative religion

Of course each religion has its own god, or gods, as well as its own scripture. For most persons, belief in any particular god or scripture does not depend upon the proven truth of the existence of that god, or the authenticity of that scripture, but rather upon when and where they lived, and what their parents believed and taught them. To illustrate: the chief god of the Greeks was Zeus.

He lived on Mt. Olympus. He was a powerful god, and commanded the allegiance of the Greeks. He came down to earth in the form of a swan, visited a young Grecian woman named Leda who gave birth to two sons named Castor and Pollux and a daughter named Helen. These three were known as the children of Zeus. The two sons were renowned for their exploits on earth, were worshipped, and, after their death, their father, Zeus, placed them in the sky as twin stars. This story is related by Homer and other Greek authors.

Now let us shift the nationality of the people and the location of the story. The Hebrews had a god Jehovah who was often near Mt. Sinai. He was a powerful god and commanded the allegiance of the Hebrews. As the Holy Ghost, he visited a young Jewish woman named Mary who gave birth to a son, Jesus. Later the Holy Ghost descended in bodily shape like a dove and a voice proclaimed Jesus to be the son of God. Jesus was renowned for his exploits on earth, was worshipped, and, after his death, he took his place with his father in heaven. This story is related in the Old and New Testaments.

We learned about the god Zeus and his sons, Castor and Pollux, when we read Homer in school, and enjoyed it as a charming fable. But we were taught by our parents, or learned about the god Jehovah and his son Jesus when we read the Bible in Sunday School, and we may reverence the story and be convinced of its truth. **However, had we been Greeks in classical times we would have been just as certain of the truth of what we regard as a Greek fable.** If the Greek story is clearly a myth — and I believe it is obvious that it is — then I submit that the essential features of the Greek and Christian stories are so nearly comparable that the Christian story must inevitably fall into that same classification.

This is the verdict which comparative religion hands down relative to the supernatural elements of Christianity in the analogy I have drawn, and similar reasoning disposes of the supernatural elements of all other orthodox creeds.

Can we believe in a personal god?

What of the more liberal religions, particularly those of our western culture, which depart in varying degrees from the orthodox, but still hold that a god of a personal nature is the overarching cause and ruler of the universe — the author of the moral code to which mankind should adhere, and which retain the Bible in a position of reverence?

As to a personal god, if we wish to rely on evidence rather than wishful thinking, the reply can be made that **science offers not the slightest evidence that such a being exists.** Wherever science probes, whether in chemistry, physics, biology, psychology, astronomy, anthropology or sociology, it finds only impersonal nature. Despite this, it is true that some scientists have expressed belief in a deity. A few of these may have done so because of social pressure, but others doubtless have been sincere. However, even a sincere man is judged far better by his acts than by any public profession of his faith.

A scientist reports the results of his experimentation in research articles published for his fellow scientists and not to curry favor with the general public. Over a period of some fifty years, I have

read thousands of research articles in many scientific fields, a number of them by men of professed piety and of orthodox faiths. Many of the articles presented work on problems which the scientist failed to solve, but they either contained suggestions of how the problems might possibly be solved later, or indicated that the results were published to help others who were working on the same problems. **But never have I found a research article written by a scientist of repute in which the cause of any unsolved phenomenon or unaccounted for event, which was under investigation, was attributed to, or said to be influenced by, God or any supernatural force.** The researches of the active scientists of today, regardless of any public expression of their theological beliefs, fully support the statement made a century and a half ago by that great French mathematician and astronomer, Pierre Simon Laplace, who, when asked why he did not attribute the formation of the universe to a deity, replied: "Sir, there is no need for the hypothesis of a God."

But haven't we been told repeatedly that there is no longer any conflict between science and religion — and by that is meant supernatural religion? If any lessening of the conflict has taken place, it has not been due to any change in the attitude of science, as has been inferred, but rather in the stand of supernatural religion. For example, no longer does the latter denounce with one voice the concept of evolution. Actually, however, science continues completely at variance with supernatural religion because the methods they use are directly opposed. Science starts with the known and then proceeds to use this knowledge to find out about the unknown. Supernatural religion starts with an assertion about the unknown, that there is a god and his will is shown in the scriptures, and seeks to make the known conform to this unproved assertion. Science uses the method of observation and experimental verification, and its results are open to all to repeat; supernatural religion relies on faith, for which no proof is offered and which no one may question, and on revelation, that is, what one man says God told him, for which we have only that man's word, which no one else can check. **The only way that supernatural religion can cease to conflict with science is for it to abandon its supernaturalism, which means that it will have to cease being what it is.**

May it not be possible, nevertheless, even though science offers no proof of the existence of a god, that there is a god who is the personification of loving kindness, and watches over us with tender mercy? A brief consideration shows this concept to be untenable. If a god made the beauty of the sunrise and the fruits of the field for man's benefit, he likewise made the tornadoes, earthquakes, tidal waves, and volcanic eruptions which snuff out a man's life; if a god made this wonderful organism, man, he also made the bacteria and viruses which sicken man and kill him. **Anyone who has watched a dear one — who had led a noble life — waste away to a final tortured death from cancer and can still believe in the loving kindness of a god who, as the creator of all things, was responsible for the creation of such a cancerous growth, lives in a dream world and is unwilling to face reality!**

But is it not possible that science may some day find a universal principle which we call God? Vast

fields still lie unknown; but it is probable that when science finds further truths, they will bear no relation to personal god or savior ideas — for such ideas are clearly the mythological inventions of primitive man. It seems likely that whatever science discovers will be of the nature of the forces it has already found, such as the force of gravity, magnetic fields, electricity and the like, which are entirely indifferent to man and his fate.

How to evaluate the Bible?

What about the moral code said to be handed down by God and which all men must obey? This code, in the western world, is found in the Old and New Testaments. Humanism finds much which is ethically wholesome in the Jewish-Christian code, and such parts are gladly adopted. But there is, for example, nothing in that code denouncing the institution of slavery, which the Old Testament sanctions and the New does not condemn. It is unbelievable that a moral code really handed down by a god should not have denounced that crowning infamy of man's treatment of man, particularly as it was a prevalent practice of the times. This is clear evidence that the code of those scriptures reflected the times in which they were written, rather than the just command of a diety. Therefore all who now reject slavery have a code, which, in that respect, is far superior to that of the Bible.

Is the Bible worthy of reverence? As indicated, the Bible contains much of ancient wisdom and insight, applicable today; it also contains a full measure of folly and cruelty, which we reject today. The Bible deserves the consideration given any other ancient compilation of books; but if reverence is the feeling reserved for a diety or his work, the Bible certainly does not deserve this reverence. For that the Bible is the product of human beings alone, is shown above; and it is also apparent to any objective person who familiarizes himself with the scholarly critical work done in this field.

The philosophy of Humanism

As Humanism is the only religion free from supernaturalism, it is the only one which can be completely in harmony with scientific knowledge. Humanism has no gods, no devils; no angels, no demons; no heaven, no hell; no saviors, no prophets, no saints, no mystics; no miracles, no bibles; no prayers, no worship; no creeds, no rites; no holy men, no priesthood. All the cast of characters, stage settings and scripts of the traditional religions, having outlived their usefulness, have been gently laid away. **Only man and this world are left, and to these Humanism devotes its exclusive attention.**

Humanism believes in the inherent dignity of all men, regardless of race, origin, or any other dividing barrier, based upon the simple fact that each person belongs to the human species. The Jewish-Christian ethic also professes to believe in the inherent dignity of man, but upon the basis that all men are alike the creatures of the Creator, to Whom they owe their existence, and to the will of Whom they are subject. This is nothing but the ancient idea of uniformly dependent condition of all the subjects of an absolute monarch, whose lives are completely controlled by the despot. Enlightened

nations have discarded that system in the political world, but it is still enshrined in the heavens. Humanism, however, is grounded on the democratic concept, that man has control of his own destiny; and the inherent-dignity-of-man concept of Humanism is thus as far advanced over that of Judaism and Christianity, as democracy is over that of absolute monarchy.

The morality of Humanism is based upon the greatest freedom for the individual to develop himself which is consistent with the common welfare. An individual is held responsible only for his acts, and is accountable for them to the community. How much nobler is this Humanistic morality than the morality of the two basic doctrines of orthodox Christianity, that of original sin, wherein each human being is condemned at birth of the act of a remote ancestor for which he is in no way responsible, and that of salvation through the sacrificial death of the innocent Jesus, whereby, at the expense of another, a person may escape the just penalties for his own misdeeds. **It would be difficult to find a greater betrayal of moral standards than is exhibited by these two allegedly divine doctrines!**

The goals which are sought

Freedom of thought, speech, press, religion and assembly; freedom to experiment, examine, criticize, accept, modify, dissent or reject — these are fundamental to Humanism. Democracy favors such freedom, and thus is the political climate under which Humanism thrives best. Authoritarian or totalitarian systems, whether ecclesiastical, political or economic, all of which require unquestioned acceptance of and conformity with some body of doctrine or party line, are opposed as infringing upon or suppressing these freedoms. Because liberty is shackled when church and state are united, Humanism vigorously opposes any such union as well as any practices already existing which tend toward such end.

While Humanism stresses freedom, it places equal emphasis upon responsibility and duty. The common good may transcend individual desire, and unpleasant tasks must frequently be performed for the achievement of cherished goals. Humanism looks to no Utopia of supported idleness; but co-operates with other men of good will to attain a better life for all.

Humanism believes peace to be of paramount importance, but realizes that permanent peace can be achieved only by removing the causes of war. Of these, population pressure is one of the most important, so that supplying information, whereby parents may learn how to limit their families, is advocated.

Intimately associated with our problem of peace is our ability to appreciate persons of diverse backgrounds and cultures. We can pay only lip service to such a principle abroad, so long as we discriminate against some of our own citizens in this country. The achievement of better race relations, therefore, stands high among the goals of Humanism.

The prudent use and conservation of nature's resources, and the orderly planning of our cities and regional areas to secure wholesome living conditions and recreational opportunities for all, also have the firm support of Humanism.

A person who has freed himself from the ancient beliefs experiences a feeling of emancipation and

exhilaration. He becomes poised, alert, confident and optimistic. Humanism has lifted him off his knees where he was praying to some god and placed him squarely upon his feet where he can look any man straight in the eye. It has changed him from a suppliant, pleading for the mercy of an all-powerful heavenly dictator, into a free, self-reliant man, willing and able to plan and achieve his own destiny. No longer does he spend his time on rites and prayers, endlessly repeated, trying to ensure the selfish goal of his own salvation in some hoped-for future life. Rather does he employ himself in fruitful efforts to help others in this world, knowing that such service will also best secure happiness for himself.

The creative talents of the Humanist are released and given full sway. He has ceased to be fettered by discarded myths and taboos. He faces the future with confidence that the democratic faith, the scientific method, and the flowering of music and the arts, will jointly contribute to the fulfillment of that better world with which the traditional creeds have failed to provide us. And when he reaches the end of a happy and useful life on this earth, he does not look to a future life in some fanciful celestial realm. He is content to let the shadows fall, confident that those who follow will take up his torch.

The extent of Humanism

How widespread is Humanism? Here are the words of a man who was himself not a Humanist, the late Rev. Willard L. Sperry, for thirty years Dean of the Harvard Divinity School. In 1945, in the introduction of a book which he edited, entitled *Religion and Our Divided Denominations*, Dean Sperry wrote:

"... outside formal organized churches there is a great body of persons ... who are idealists and loyal servants of their fellow men, but who find themselves intellectually unable to profess the traditional faith in God. An English bishop has said that fifty percent of the intelligent people of the modern world are humanists. These persons, though ecclesiastically unorganized, deserve just recognition."

This lack of organization has now been overcome. Humanists have a flourishing national society, the "American Humanist Association," with headquarters at Yellow Springs, Ohio, which welcomes to membership all persons interested in Humanism. It publishes an outstanding bimonthly magazine, *The Humanist*, and fosters the formation of local Humanist groups. And, in England, in 1957, the "Second International Congress of Humanism and Ethical Culture" provided a good common meeting ground for Humanists from all the countries of the free world. (Humanism is also the dominant position of the groups which make up the American Rationalist Federation and the Ethical Societies to be found in many cities, and is well on its way toward becoming the philosophical position of a majority of Unitarians and Universalists. Ed.)

Americans, whose fame grows with time, who either were professed Humanists or expressed ideas substantially consistent with Humanism, include Luther Burbank, John Dewey, Thomas Edison, Robert Ingersoll and Sinclair Lewis. But these luminaries should not blind one — Humanism is for all who wish to live in tune with our age, artist as well as scientist, tradesman as well as professional man, hand worker as well as intellectual.

The vision of the future

The tragedy of the supernatural religions is, that, while preaching love, they have bred hatred — Christian against Jew, Moslem against Christian, Hindu against Moslem, Catholic against Protestant, sect against sect. They have been among the most potent factors dividing mankind. This is inherent in their nature because most are local in origin and have specific figures about whom they center. Each is forced to resist the attempts of any competitor to supplant its particular god, savior, prophet, bible, or special interpretation, while each tries to convince the others, or impose upon them its own version.

Science, in contrast, has no particular geographical origin, centers around no particular man, has no bible. It is cooperative, all mankind uses its method, all mankind contributes to, and shares in, the truth it discovers. In short, it is universal in scope and application. Humanism, rooted in science, likewise is necessarily universal. It is not surprising, then, that men of all lands, all creeds and all cultures spontaneously and independently arrive at the concepts of Humanism, and this lends strength to the hope that here at last is a religion which can unite all mankind. So, as the supernaturalism of the traditional religions inevitably crumbles away under the impact of science, Humanism, which already espouses all the worth-while ideals of these faiths, emerges as their eventual and logical successor.

Pope John Wins Again!

All the western European countries and South American, except England (and its Archbishop is making a visit to John), Holland, and the Scandinavian countries now have Catholic rulers or dictators! The U. S. has joined the others.



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The Passing Parade

by EDD DOERR

Caution: Termites At Work

"Citizens for Educational Freedom." Sounds like a worthy organization dedicated to noble ends, doesn't it? But the truth of the matter is that the "Citizens for Educational Freedom" are but using the loudly shouted word "freedom" to mask an operation the purpose of which is to destroy real freedom, to destroy the free, democratic public education system which is the very cornerstone of freedom. As the CEF, as these self-styled "Citizens for Educational Freedom" call it, is equally as "subversive" as any organization on the Attorney General's list (although, for reasons which will become apparent, CEF will probably never find its way onto the list) it would be well for all who are concerned with maintaining and strengthening education for freedom and democracy to know more about the matter.

CEF was started but little more than a year ago and now has more than 6,000 members. It will undoubtedly grow much larger, for the enemies of public education are frighteningly numerous. Although it claims to be a non-sectarian organization, CEF was founded by Roman Catholics and is obviously a Catholic front pressure group which never deviates from the "party line" being continuously laid down by Jesuit strategists such as Father Gustave Weigel. CEF states that its purpose is "To secure in education freedom of choice without penalty for all persons, and their fair share of state and federal educational benefits for all students, whether they attend public or non-public schools." CEF's position, according to one of its founders, Martin Duggan of St. Louis, is "that when the state makes education compulsory it cannot make the benefits of education available to some and deny these same benefits to others." In plain language, CEF demands that the state and federal governments provide financial support for sectarian indoctrination or brainwashing centers, the bulk of which are operated by the totalitarian Roman Catholic Church. CEF leaders try to give the impression that public assistance for private and parochial schools does not violate the church-state separation principle by misleadingly saying that everyone has a right "to be educated according to the

dictates of his conscience, without imposing a burden upon anyone." They assert that "Parents have a God-given right to choose the type of education they want for their children," and — please don't laugh yet, dear reader — that "a state which requires a student to give up his religious belief in order to receive educational benefits is denying him religious freedom and putting a price on education which it provides free to others."

Now that we have summarized CEF's goals and rationalizations, we may ask how they plan to realize their ambitions. Here we move from the ridiculous to the deadly serious reality of the threat posed by these overzealous authoritarians.

The CEF organizers proceeded early in the game to create what they call "instant public opinion" by forming committees to handle the publicity, contacts, membership, speakers, legislation and publications. CEF directed its attention to the Federal School Aid Bill which was eventually bottled up in committee in August of 1960. CEF objected to the bill because it counted all children in all schools, public or otherwise, for the purpose of allocating funds to the states to be used exclusively for public schools. Although this particular bill is dead, both parties are committed to working for some form of federal aid to schools and CEF will not be idle.

CEF plans to continue bombarding Congressmen with coercive and threatening propaganda. Their approach, according to CEF's own Martin Duggan, is this: "If a Senator or Representative (is) flatly opposed to federal aid to education, no attempt (is) made to change his view. If he favors federal aid, then CEF suggests that any vote which does not include the six million children who attend non-public schools is a vote against those children. And a vote against these children means votes against the Congressman in November. CEF firmly believes in a policy of rewarding friends and withholding support from those who are not friendly. It has made its view known to every member of Congress and is prepared to act on Election Day." Duggan also says that: "At the right time and in the right place, certain CEF leaders hope to go into federal court and sue on the grounds that a particular state is denying citizens equal treatment by failing to provide educational benefits to all children, regardless of race or creed. CEF would contend that the First Amendment guarantees freedom of religion and the 14th Amendment guarantees equal protection."

That is the whole nauseating mess. We must hope that our Congressmen and federal court judges will ever keep in mind the following facts, principles and considerations:

1.) Citizens for Educational Freedom, as a Catholic front organization, is not interested in freedom, but only in having the state pay the bills for its system of freedom-stifling, authoritarian brainwashing. And what is more, Catholic citizens who follow the Jesuit-Vatican-CEF line are not in conscience free to determine how their children will be educated, for the Church's Canon Law - Canon 1374 - which is supposed to be morally binding upon all Catholics, states (according to Rev. E. F. Healy, S.J.) that "Catholic children are forbidden to frequent non-Catholic schools, and this prohibition includes grade schools, high schools, colleges, and universities."

2.) Catholic children have never been discriminated against by the federal government or any state government. For CEF to assert the contrary is nothing short of a dirty lie. Every child in the United States may attend the free, non-sectarian public schools of his community, or he may attend a private school of his choice if his parents so desire. But the Catholic Church fears the public school because, by its very nature, public education weakens the hold of the Church over its captive minds. No Catholic child will ever be turned away from a public school or be forced to "give up his religious belief in order to receive educational benefits," as CEF has charged.

3.) The Supreme Court has ruled, and all Americans who really love and believe in freedom will agree, that racial segregation is both morally wrong and a violation of Constitutional rights. Is theological segregation, even when it is "voluntary," any better?

4.) If Catholic parochial schools are able to pressure their way to receiving subsidies from public funds, all other denominations and sects will seek, and get, the same privilege. The inevitable result would be an impoverished and shrinking public school system competing feebly with more than 250 inferior, wrangling, flock stealing parochial school systems. The realization of CEF's aims would mean the virtual end of American education, at a time when our chief international "rival" is building the largest, most unified school system in the history of our planet. The only persons who would benefit from this state of affairs

would be those who are already in control of the largest system of private schools.

To claim that citizens who prefer to avoid the public schools in favor of private schools are entitled to public support is equivalent to the demand by some hypothetical citizens to public support for a private fire extinguisher or watch dog.

5.) The support, complete or partial, of Catholic schools — whether directly through federal or state aid or indirectly through tuition grants or tax credits — would run counter to the Supreme Court's interpretation of the First Amendment, as expressed in the majority opinion in the *Everson* case: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion . . . The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We would not approve the slightest breach."

This is the situation. Our public schools, even with their numerous faults and deficiencies, are the training ground for democratic living and citizenship. We must never let them be subverted by the traditional enemies of freedom, intelligence and democracy. What can we do? We can bring the facts before our Congressmen. We can be vocal in our disapproval of possible Senate confirmation of federal judges who sympathize with clericalist aims. We can write magazine articles and letters to editors. We can join and support POAU (Protestants and Other Americans United for Separation of Church and State), the American Civil Liberties Union and other organizations working through courts, legislatures and public opinion to keep America free. We can support those magazines which expose and take a stand against all clericalist moves. We can and must work and exchange ideas and write and work and work more. We can never relax, never lower our guard.

Long live the public school! Long may it thrive and grow in freedom!

The Lesson Of Puerto Rico

Although the recent attempt by the Catholic hierarchy to influence the elections in Puerto Rico was given rather wide coverage in the mass media, the issues were usually rather blurred and discussion of the significance of

the affair was sketchy. At the risk of boring some readers, I would like to summarize the facts of the case and attempt to interpret them.

Puerto Rico was discovered by Columbus in 1493 and settled in 1508 by Ponce de Leon. It remained a downtrodden Spanish colony until it was taken by the United States in the Spanish-American War. Since then it has gained the unique privileges of a self-governing commonwealth within the United States. As a densely populated island (more than two million people on a mere 3,400 square miles) with a primitive agricultural economy and a Spanish culture, Puerto Rico entered the present century with more than its share of problems. But under a series of enlightened administrations and with a constitution which separates church and state, the island's problems began to shrink as a result of a combination of industrialization and birth control. Indeed, the popularity of Governor Luis Muñoz Marín's Popular Democratic Party, which dominated the island's political scene for the past twenty years and which favors birth control and sterilization and opposes Church influence in the public schools (95 percent of Puerto Rico's children attend public schools), and even "released time" religious indoctrination, has caused the Catholic hierarchy to panic and enter the political arena in an unusually clumsy manner.

Early in 1960 the Puerto Rican hierarchy, headed by Bishops James McManus and James Davis, sponsored the foundation of a clericalist-oriented Christian Action Party. Seeing that their Catholic party had about as much chance of defeating Muñoz Marín's Popular Democrats as the proverbial snowball in hell, Bishops Davis and McManus, joined by recently Spellman-appointed Bishop Aponte Martínez, again pressed the "panic button" and issued a pastoral letter, to be read in all Puerto Rican churches on 23 October, forbidding Catholics, possibly under penalty of sin, to vote for either Muñoz Marín or the Popular Democrats. The Governor denounced the bishop's letter as "incredible medieval interference", and when, on the following Sunday, a similar pastoral letter was read, threatening possible excommunication to supporters of Muñoz Marín, the Governor stated angrily that the pastoral letter represented "the biggest menace to Puerto Rico in 450 years." To make a long story short, protests and demonstrations against the bishops showed that the Puerto Rican people were not about to be bullied by their ancient but now almost toothless (in Puerto

Rico, that is) oppressor, and the day after elections showed that the Governor and his Popular Democrats had won by impressive majorities.

In spite of attempts by American Catholic leaders and the Catholic controlled press to distort or deny the truth, the Church insists that it has the right to tell Catholics how to vote whenever the "rights of God, of the Church, and of Christian consciences" are at stake, as the "semi-official" Vatican newspaper *Osservatore Romano* pointed out on October 26, 1960. As the Church generally does not attempt to swing an election unless it feels it can win, the hasty action of the Puerto Rican bishops appears to have been born of panic and desperation. Under the leadership of Muñoz Marín and the Popular Democrats, Puerto Ricans have been making long strides toward the intelligent solution of the island's problems, even when this has meant incurring the displeasure of the hierarchy. In this connection we can make another observation: Latins who have suffered under the heavy yoke of clericalism and priestcraft, such as the Spaniards and Mexicans and now the Puerto Ricans, have the will and the courage to defy the clergy when their welfare and freedom is threatened and when they are able to have hope. — Catholics in the English speaking countries act like subservient sheep, primarily because in countries where Catholics are in the minority the clergy have been "on their good behavior" and have — for public relations reasons — avoided the worst excesses to be found in Spain, Portugal and Italy. It remains to be seen whether American Catholics will ever openly revolt against the hierarchy. I am inclined to doubt it.

American liberals who dismiss the Catholic threat as a mere bogey are being extremely naive, though naturally we must in all fairness distinguish between the basic humanity of the Catholic layman and the machinations of the hierarchy. In our work to extend civil liberties to all, to increase the percentage of our GNP devoted to education and research, to increase economic equality for all, to find rational and workable solutions to numerous pressing social problems, let us not forget that the Catholic hierarchy, which opposes divorce, birth control, sterilization, public education, sex education, speech and mass media freedom, expanded public welfare programs and church-state separation, stands like an armed giant across our path and demands that we turn back.

Within The A.R.F.

by RALPH S. BLOIS, Secretary
American Rationalist Federation

We have now begun a new age. For the first time in history, a Roman Catholic has been elected President of the United States. We have created a precedent. The groundwork has been laid for a second, a third and even a fourth Catholic President. If we accept Mr. Kennedy's word, he will not establish a Catholic regime in America. If he is to create a good precedent, he dare not, for his actions will be watched by many who fear, justifiably, that Catholic totalitarian aims will be furthered. At the present time, Roman Catholics number about 20 percent of our population, and have grown in number by a reported 53 percent during the past ten years. The Church forbids birth control, although many Catholics practice it in secret. At any rate, the Catholic portion could increase to about 50 percent by the year 2,000. That is when the fourth President could really become a problem. The precedent has been set. Take a look at Spain or any other Catholic country and you will see what could happen here.

The only effective way to combat a political organization backed by the Vatican is to create a strong unified Freethought movement. Time is running out; we may not have until 2000 A.D. The Vatican already has 2000 years of experience in the building of a strong, unified political organization and or pressure group; we have less than fifty years to build up enough strength to effectively resist any attempt to convert this country to Catholicism. Do you want to preserve the freedom acknowledged by our Constitution?

In West Berlin, the Social-Democrat city government recently allocated \$27,000 of public funds to support the education of Freethinkers. Christian Democrats (the Catholic dominated party) and the churches immediately shouted protests, but Mayor Willy Brandt defended the action by pointing out that freedom of religion applied to Freethinkers too. Provision had to be made for educating the children of Freethinkers as well as those of church-goers. How about that?

A strong Freethought movement here in the U. S. might also be able to achieve some advantages. There are many areas where public funds could justifiably be used. For example, the Armed Forces have a chaplain service that could and should include Freethought-Ra-

tionalist-Humanist representation. Use of public funds to support religion in the Armed Forces is a violation of our Constitutional separation of Church and State, but as we are presently not able to remedy that situation, we should insist that our viewpoint be adequately represented too. A strong Freethought movement could do this; our present divided groups cannot. Can we afford to sit back while both Catholics and Protestants take advantage of public funds to promote their outmoded beliefs? We must enter the fray, and we can do this only by uniting our forces and consolidating our efforts. In this connection, are you a member of the American Rationalist Federation? If not, write to the A.R.F., P.O. Box 255, Rockford, Illinois, for information. We will send you an envelope full of literature. Help to make this a Rational world in our time!

Once again the A.R.F. has printed a large supply of the popular Freethought calendar cards for 1961. These cards are pocket size and make very good handouts. Last year the A.R.F. enlisted a number of new members as a result of these little messengers of Rationalism. One newcomer spotted our card on a college bulletin board; another found one in a library book. Leaving the cards in library looks about Freethought, philosophy, evolution, etc. is one good way of contacting new people who do not even know that there are other freethinkers in this country. The cards can be left on restaurant tables, in hotels and elsewhere. The card has a 1961 calendar on one side, and on the other may be found a list of several of our objectives together with the suggestion that A.R.F. be contacted for further information. You can get your supply of these cards by sending your check to A.R.F., Box 255, Rockford, Illinois. 50 for \$1.00; 200 for \$3.00; larger quantity prices on request.

Very soon we'll be selecting the "Rationalist of the Year" for 1961. If you have any suggestions or nominations, send them to the Rationalist of the Year Committee, c/o the A.R.F. Do not send your communications to this magazine, for THE RATIONALIST and A.R.F. are entirely separate entities.

In an effort to build new interest in Freethought in these crucial times, the A.R.F. has arranged to have the well known British Freethinker, Colin McCall, tour the U. S. in October

of 1961. His lectures in many cities and towns across the country should create a little more interest in our cause. Your help is needed to secure the success of this tour. We need contact men and women in many cities to help with tour arrangements, accommodations for Mr. and Mrs. McCall, publicity, etc. If this tour is to be a success, then you will have to pitch in now and help. Write to the McCall Tour Committee, A.R.F., Box 255, Rockford, Illinois, for details. We urgently need the publicity and new members which the tour will bring, and can readily use the assistance of every individual who can afford the time and effort, which will be minimal if we all work together. And if you cannot work actively, perhaps you can pledge a little financial assistance.

Building a strong, unified Freethought movement takes a lot of hard work and intelligent action. We have enough opposition from outside the movement without having to cope with apathy from within. There are plenty of jobs for everyone, of one sort or another, and the success or failure of the movement depends upon you, and not upon the next guy. Let's make 1961 really count as an important year in the growth of the Freethought movement.

Freedom And Dr. Pauling

(The following pertinent editorial is reprinted, with permission, from the October 4th 1960 issue of the *Pasadena Star-News*.)

Dr. Linus Pauling, member of the California Institute of Technology faculty, world-famous biochemist and Nobel Prize winner (also "Rationalist of the Year" for 1960), is under threat of imprisonment by the Senate Subcommittee on Internal Security on a charge of contempt.

What has Dr. Pauling done?

He has refused to obey an order of the committee directing him to make disclosures that any honest and self-respecting man would be ashamed to make. The tactics of the subcommittee in this instance are undisguised witch-hunting, and they have aroused a storm of protest from newspapers, scientists and thinkers throughout the world.

Let us review the sequence of events. It is Dr. Pauling's conviction, shared by most thoughtful people the world over, that an international agreement to ban nuclear testing is essential. This view has now, in fact, become official U. S. policy, but that was not so early in 1958, when Dr. Pauling presented a petition to the United Nations bearing the signatures of something more than 11,000 scientists in 49 countries, urging such an agreement.

There are people who take the opposite view from Dr. Pauling. They believe there is no al-

ternative to the armaments race, and oppose any moratorium on nuclear testing as unsafe. One of them is Senator Thomas J. Dodd, vice-chairman of the subcommittee, before which Dr. Pauling was summoned last June. Cutting through the underbrush, we may as well plainly state that the committee wanted to show that Communist machinations were behind the petition, a view for which we find no evidence.

At any rate, Dr. Pauling produced a list of the signers of the petition. But he refused, on the basis of conscience and morality, a demand to disclose the names of people whom he had asked to help him circulate the petition. It is for this that he has been threatened with imprisonment for contempt. Dr. Pauling has filed action in court in an effort to forestall execution of the order. The next scene in this tawdry melodrama will apparently be played October 10, when Dr. Pauling appears before the subcommittee again.

The threat of imprisonment is not fanciful as it may seem. A minister, Dr. Willard Uphaus, is now serving a one-year term in prison for having refused to act as an informer in circumstances very similar to those of the Pauling case.

Dr. Pauling, as he has eloquently pointed out, could not disclose the names of the petition circulators without exposing them to reprisals, including possible loss of their jobs. He has taken full responsibility for the petition upon himself. Disclosure of the names of those he asked to help circulate it would, as he added, make impossible any future circulation of petitions by himself. The right to petition, incidentally, is guaranteed in the Constitution.

The committee's demand on Dr. Pauling has exposed this country to worldwide criticism, just as his dignified refusal has inspired worldwide respect and admiration. Dr. Pauling is not, only within his legal rights, but within moral rights that all who are fairminded will respect. Any further harassment of him will shame the whole nation and further endanger our constitutional liberties.

(Apparently Senator Dodd and his fellow inquisitors "saw the light", for when Dr. Pauling again appeared before the committee on October 11, and again refused to name those who had assisted in the circulation of the petition, he was released from the subpoena and Senator Dodd announced that further hearings were not planned. We are proud to have Dr. Pauling honor us by having accepted the 1960 "Rationalist of the Year" citation. Ed.)

FEDERAL GOVERNMENT TO AID CHURCH-STATE VIOLATION

Trinity Temple Methodist Church, Louisville, Ky., is planning to build a huge apartment building, a profit-making venture which will undoubtedly be exempted from all state and federal taxes. The Federal Housing Administration, moreover, is reported to have already lent the Methodist group \$2,475,000.00 to erect the building. — It is bad enough that this commercial enterprise will escape just taxes, but for the federal government to assist in the picking of its own pocket is an interesting demonstration of the urge for self-destruction.

THE WIDE, WIDE MOVEMENT

by ELDON SCHOLL



All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.

With the rush to "Suburbia", it's not out of line to predict a change in organizational structure in the Rationalist movement. One fine example can be given to show that smaller areas are becoming interested in organizing, a trend going back to the past few years of organizing in the American Rationalist Federation. — **THE WEST SUBURBAN RATIONALISTS** at Downers Grove, a suburb of Chicago has begun another year, and one of ambitious schedules. In October, Sol Mendelson, history instructor and lecturer spoke on Latin America. In November, William Tuller, labor leader, spoke on the **Highlights on the International Conference in Copenhagen** and there were discussion meetings held on interesting books such as **The True Believer**. Vashti McCollum showed color slides of her trip to Europe.

With the stagnation, generally, of big city Rationalist groups two more examples of smaller town organizing may be observed from the report of the Freethought Society of America in the **Free Humanist**. Field Representative Karl E. Pauli, a long-time active Rationalist, helped organize the **FREETHOUGHT SOCIETY OF SAGINAW** and also the **FREE HUMANIST SOCIETY OF SO. HAVEN**, both in Michigan. Mr. Pauli worked sixty days in three states. The president and the secretary of the Freethought Society of America toured ten cities in December to organize new groups.

Forum talks before the **FRIENDSHIP LIBERAL LEAGUE** in Philadelphia were **Inconsistencies in Our Foreign Policy** by G. Burton Parrshall, **The Congo**, by James Dolsen, **Divine Benevolence**, by Dr. V. Grahn, and **What Do Jehovah's**

Witnesses Believe? by W. G. Conditilis.

Mr. Jack Bays, who gets out the **Quarterly Reminder** (Cedaredge, Colorado), suggests "Stopover Stations" for Freethinkers on trips across the country. — The first visitors at his Freethought Center were the McCollums, Vashti and her husband. Mr. Bays reports a letter from a minister among many other attacks on his anti-religious booklets he publishes: — "Now, you should be proud that your books have almost wrecked the largest Young Men's Bible Class in this country. They have brought in discord and caused attendance to drop way off."

A pamphlet recently published by the Humanist Guild, University of Toronto, is Bertrand Russell's **The Faith of a Humanist**, (changing the name from Faith of a Rationalist). Beacon Press will soon publish a new edition of Vashti McCollum's **One Woman's Fight** as a special edition prepared for the **AMERICAN HUMANIST ASSOCIATION**. Paul Blanshard will write a special chapter on events affecting the McCollum decision since it was delivered.

HUMANIST HOUSE at Yellow Springs, Ohio, has just been completed.

Dr. Ernest Caldecott, formerly a Unitarian minister, addressed the **SSCULARIST SOCIETY OF SO. CALIFORNIA** in October. In November, Steve Allen was the main speaker.

Christian Heritage, formerly **The Converted Catholic**, published a full page ad for Avro Manhattan's book **Catholic Imperialism and World Freedom**.

Martin A. Larson's large book **The Religion of the Occident**, we understand, is almost sold out, an almost unheard of publishing feat for a new book on the history of Western religions.

Awake, the Jehovah's Witness magazine for October 8, 1969 (117 Adams St., Brooklyn 1, N. Y.), says that United Nations figures ranks the Vatican behind only the United States and the U.S.S.R. as the largest financial giant in the world, and also that the Vatican treasury, according to "other informed sources" is the largest stockholder there is. The Vatican

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treasury is said to contain over 11 billion 136 million dollars and the average yearly budget is given as 97 billion 398 million dollars. The **Wall Street Journal** for Oct. 6, 1960, says the Pope rules half a billion Catholics and has an annual payroll of the Vatican alone of \$7,250,000. It also reports that the Catholic population is growing three times faster than the number of sisters and seminarians and twice as fast as priests and four times as fast as parishes.

The **Chicago Daily News** gave a quarter page to an article on **"Do Atheists Have a Case?"** The Rev. E. Dean of Wabash College says that atheism raises some uncomfortable questions about religion, that atheism does a service in its frank and proper criticism of a religion which is a false religion.

George Fink, President of the AMER. RATIONALIST FEDERATION, visited the Friendship liberal League in Philadelphia, Ed Gruber in New York and Harold Rafton of the American Humanist Ass'n, in Boston. Mr. Gruber has ceased publication of the **Rationalist Reporter** for the New York chapter of the Rationalist Press Association. The ARF has again printed a calendar card, business card size pocket calendar for '61, with the ARF stand on the reverse side. Order from ARF, 50 for \$1, P.O. Box 255, Rockford, Illinois.

A preliminary plan of tour for C. McCall, General Secretary of the British National Secular Society, has been given by ARF secretary Ralph Blois. Early October, 1961, is reserved for Eastern United

States, mid-October for the mid-West and the end of October for Western states. All Rationalist, Humanist, Ethical, or Unitarian groups are invited to write for details to sponsor a talk by Mr. McCall in their area.

The Internal Revenue Bulletin — 1960—46 goes into detail and holds that a non-profit corporation whose sole activity is publishing and sale of a magazine is not exempt from Federal income tax.

The IHEU (International Humanist and Ethical Union) is encouraging full membership for the German Free Religious Ass'n (32,000 members) and the French League for Lay Instruction (two million members). Will the World Union of Free thinkers make a suggestion, too?

Lee Meriwether, a member of the Rationalist Society of St. Louis wrote an article for the **St. Louis Globe-Democrat** describing his revisit to Turkey after 75 years. He told about visiting Turkey in 1885 and having had a melon thrown at him because he happened to see a woman eating "bare faced." She lifted her veil in order to eat and her husband was angry at Meriwether because he was by accident on board a near-by ship in full view. He explains how Ataturk stumped Turkey in 1929 explaining why people must obey the new law that all women must discard the veil, men stop wearing baggy pants, and shopkeepers to have signs in Roman letters or go to jail. Now, says Meriwether, "I see Turkish women smoking cigarettes and wearing dresses that reach only to their knees in

the cocktail lounge of Istanbul's Hilton Hotel." He noted that the dervishes of 1885 no longer roam the streets. The article pictured Meriwether in 1885 at the age of 23 when he started his first world tour, and another picture as he packed his suitcases for the current tour through the Near East. Titles of chapters in Meriwether's new book, **My First 98 Years**, are interesting and include among many others: "I was a house guest of Jefferson Davis in 1887," "I was at the bedside of Gen. Nathan Bedford Forrest when he died in 1877," "In 1875 I saw Mark Twain writing **Tom Sawyer**," "In 1883 I saw Brigham Young's 19th wife," "I walked through Italy in 1885," "I was almost jailed in Russia," "In 1887 I was the guest of a king and swam with his hula-hula girls (Hawaii)," "I was jailed in Smyrna in 1891," "I was elected mayor of St. Louis in 1901 but didn't stay elected," "In India I saw a man sentenced to two years in prison for a pushing a cow out of his store," "The Emperor of Ethiopia made me a Knight of Savoy," "A priest tried to convert me," "A spirit medium gave me a son who never existed," — and many more just as interesting. The book may be purchased for \$4.00 from AR Book Service.

Guy A. Aldred spoke on the subject **Does the Church Support Superstition?** at a Rationalist

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Press meeting in Glasgow, Scotland, Mr. J. P. Morrison spoke on **The Religion of Ancient Egypt.**

All 3,000 copies of the English and Afrikaans edition of Bertrand Russell's **Why I am Not a Christian** have been sold out by the **RATIONALIST ASS'N OF SOUTH AFRICA.** The Association gained a number of new members due to the book which was published in the Union of South Africa because the book was placed on an import ban. The October, 1960, issue of their publication **The Rationalist** was printed. After five years as a duplicated paper, it will now be printed. Recent lectures by the Association included Mrs. Winifred Roux reviewing the **Bible Handbook**, and Prof. M. G. Marwick **In Defence of Mumbo-Jumbo.** About 85 people crammed the Robing Room of the City Hall at Cape Town to hear a debate between veteran Rationalist Dr. Edward Roux, senior lecturer in Botany at the University of Witwatersrand, and Henry Boud, a Cape Town Engineer and former Catholic Evidence Guild speaker. The Students' Rationalist Society at Wits has continued to provide some sort of antidote to the moral narcotics spread by Catholic and Anglican societies at the University. Five meetings held during 1960 included Mr. R. G. Robinson on **The Puzzling Idea of God**, Prof. S. Davis on **Religions of Greece and Rome**, F. G. Langman on the subject **Literature and Morals**, and Mr. D. S. Livingstone on **Politics and Semantics.** A debate with the Anglican Society was held on the subject **Man is his own savior.** The Rationalist Society published its second **New Heretic.**

Seeking the views of the Ethical Union, the National Secular Society and the Rationalist Press Association (all of England) the author, John Graham, wrote in **Men Only** an article **Does it Matter if You Don't Believe in God?** He found a number of handicaps for the atheist or agnostic in connection with teaching — child adoption, nursing, politics, broadcasting and the law. Says John Graham: "If someone told you that one person in every five was being forced to keep his mouth shut because of his beliefs, and perhaps, would only get a better job by lying — by abandoning his principles — you might be very reluctant to believe it. You might change your opinion if you did not believe in God."

The new premises of the **NAT'L SECULAR SOCIETY** are beginning to take shape, but some more work is to be done. The recent move was made to 103 Borough High Street, London, S.E. 1. Their president, Mr. F. A. Ridley, began a series of lectures on **The Current Crisis of Religion**, with other speakers to follow. (In Britain four times as much is spent on bird seed as is given to all the Church Missionary Societies). Mr. Ridley spoke at Hull University where a procession of students wearing clerical collars filled into the lecture room singing a papist hymn. They stayed to listen and presumably, in their way, to admire. At least they remained silent thereafter. At Leeds City Museum Mr. Ridley debated Dr. D. A. Morris, lecturer in chemistry at Hull University on the subject **Objective Study of the Bible Provides No Evidence of Divine Inspiration.** Despite a majority of Christadelphians in the very large audience most of the questions were directed at Dr. Norris.

The first woman president took office for the **NEW ZEALAND RATIONALIST ASS'N** in the beginning of a new decade for this organization. Mrs. Mabel Wilson has the honor to head the group just after it has taken acquisition of new premises at 64 Symonds St., Auckland. She has been a schoolteacher, is a delegate to the National Council of Women, and a justice of the peace. She and her husband have given much service to the Association in many ways for years, writing for the journal and bringing in new members. The Wilsons have three children; two are doctors and one is a teacher. The Association initiated titles of Honorary Associate by making Prof. D. F. Lawden its first selection. Prof. Lawden, professor of Mathematics at Canterbury University, debated with Father G. H. Duggan on the subject **Knowing the Universe.** A Rationalist student group has been formed at the Auckland University called the Socratic Society and one of its executive members, Owen Gager, a young student, is also a member of the executive board of the Association. The Socratic Society had standing room only at its first public meeting. A panel discussion, chaired by Jack Golson, lecturer in the Anthropological Dept., was on **What is Faith?**

MAUGHAM AT 86

"I am a Rationalist," said 86 year old W. Somerset Maugham in London recently, "so I can face death with absolute equanimity. I don't believe in afterlife. I don't have to face the prospect of an eternal boredom in paradise." — Maugham, one of Britain's most eminent writers of novels and short stories, also made the following observations about the current literary scene: "I read **Lady Chatterley's Lover** when it first came out and, to tell the truth, found it rather boring. I read the first 74 pages of **Lolita** and was too bored to go on. Shocked? It takes more than that to shock me. Nothing shocks me — except cruelty."

BLASPHEMY AUF DEUTSCH

Germany's Federal Supreme Court is currently being asked to fight the Catholic Church's verbal battles for it. It seems that Reinhard Doehl, a student at Goettingen University, was fined \$25 by a Goettingen court for having "publicly abused" the institution of the Catholic Mass in his poem "Missa Profana," published last year in a local student magazine.

Our best wishes go to Reinhard Doehl. Too bad that his example is not likely to be followed by college humor magazines here in the U.S.A.

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Bayle: Rationalist Pioneer

by WALTER HOOPS

In the history of the long and painful battle for freedom of thought, the name of Pierre Bayle (1647-1706) should be written in golden letters. Voltaire and the French Encyclopedists around Diderot and the English Deists were strongly influenced by Bayle and frequently acknowledged their debt to him in their writings. The publication of his book, **Historical and Critical Dictionary** in 1647 (54 years before the first volume of the great French Encyclopedia appeared) guarantees Bayle forever the distinction of having been the foremost pioneer in European Freethought. Fritz Mauthner, in his **Atheism and Its History in the Western World**, considers Bayle more important than Voltaire and the Encyclopedists. In his **Philosophic Dictionary**, Voltaire thanks Bayle for having taught him the art of doubt.

Bayle was born in 1647 into a family of Huguenots, the Calvinist Protestants of France. In spite of the massacre of St. Bartholomew's Day in 1572, the Catholic hierarchy had not been able to suppress French Protestantism. It was not until Cardinal Richelieu ruled France that serious persecution was begun in 1621 and was continued under another Prince of the Church, Mazarin, who in 1685 revoked the Edict of Nantes which had guaranteed freedom of religion. As a result of the revocation, entire provinces were depopulated and the Huguenots were dispersed all over Europe and America, where they settled chiefly in Pennsylvania, New York and the Carolinas.

Surrounded by fanatic Catholics, the Huguenots were a close-knit pious people who passed on their religious beliefs to their children in a strict and dogmatic fashion. They were at war and did not brook any disobedience in their ranks.

Pierre Bayle's nature had silently rebelled against such pressure, and when he went to the Jesuit University of Toulouse he learned that many of the arguments against Catholicism used by his parents did not stand up against the facts. The shock of discovering that he had been deceived made him a convert to the Catholic faith at the age of 22. He was sure that he had found peace of mind in his willingness to believe, but he found out very soon that his new-found religious friends could not explain the contradictions and absurdities of Catholicism. The more he studied, the deeper became his disappointment. After long argu-

ments with his converters, he renounced Catholicism and was forced to flee to Switzerland. He returned to France six years later as a professor of philosophy. This was the time when Cardinal Mazarin started to stamp out Protestantism for good and had begun to close all universities not under his control. Bayle lost his job and was forced to find a position as a professor in Holland.

Here Bayle began work on his famous **Dictionary**, in which he advocated complete separation of Church and State, pointing out that the disastrous consequences of the revocation of the Edict of Names provided eloquent proof for his thesis. His religious beliefs turned more and more toward Atheism, which he defended against any comer. His brilliant arguments and eloquent pleas for tolerance, reason and doubt exasperated the mediocracies posing as teachers, and when his attractive personality brought the youth to his classes, who then spread his "Dare to Doubt" message all over town, it was decided that the trouble maker had to go. Protestants as well as Catholics were not interested in encouraging doubt, which is the first step toward freedom of thought. Aided by a turncoat friend, Church and University authorities conspired to silence Bayle. He was expelled from the University of Rotterdam and students who wanted to study privately with him were threatened.

Pierre Bayle stayed in Holland and managed to barely stay alive and write books. Had he returned to France, he would certainly have shared the fate of his brother, who was tortured to death when he refused to give up Calvinism. Bayle's personal experience had taught him that intolerance, dogmatism, lies and distortion of the truth are a necessary part of all conventional religious systems. — To develop reason, to arrive at truth, one must find a better way, and for this better way Bayle searched all his life against tremendous odds, in the face of poverty and privation.

Voltaire paid tribute to Bayle as a Rationalist pioneer. It behooves our Freethought Movement to honor the memory of this most valiant fighter, this man who began the Age of Reason.

"I achieved peace after rejecting the idea of an omnipotent being who can interfere with the natural order of things — sometimes as the answer to prayer."

— Linus Pauling
(Before a meeting of the California Library Association in Pasadena.)

BOOKS

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"DISCUSSION ON DEMOCRACY"

by William E. Hawk, Jr.

Thoroughly rationalist in approach, this book gives a systematic analysis of political and economic factors leading to peace, war, and effective world government. Its concern is with basic situations and processes, so that a lot of territory can be covered without being superficial.

The fact that individuals are responsible for what thinking or foolishness there will be is stressed, and it is noted that religions and other superstitions have restricted thinking and originality. A brief study is made of the nations historically and recently important, to show the relation of democratic possibilities and economic conditions to peace and permanence.

To round out the "democratic ideology" the author also discusses, in orderly sequence, a number of other sociological problems and relates them to his general philosophical position.

Those who are impatient with careful analysis may not care for Hawk's style, but the lists of goals, steps, etc., are not complex or extended. Anyone interested in the social scene should find much of value in this book.

— Harry E. Mongold

Exposition Press, \$3.50.

• • •

"COMMONWEALTH OF AMERICANS"

by Byron D. Murray

This study of our American civilization seeks the key in the literature we have most widely read. Since the Bible is the best seller, on the assumption that it is also read it is considered that key. With this excuse, much of the book is theological interpretation.

Americans are presented as good common sense Protestant types. Murray defends the superiority of Christianity to other religions, the "purpose" that distinguishes man from animal, and free will, among other things. All our ideas of morality seem ascribed to Christianity, and all authors who touch the heart or write of admirable characters thereby display the effect of that theology. Poetry is given a strong position as a door to truth.

I feel there is truth in this description of the average American, but much space has been wasted on theology, the credit given Christian doctrines for the best of our morals is misplaced, and the discourse will not confound a rationalist.

— Harry E. Mongold.

Philosophical Library, 1959, \$3.75.

• • •

"THE ORIGIN AND MEANING OF IDEAS"

by Joseph McCabe

Covering history from primitive man to the 1950's, this is a discussion of social and religious ideas. No one who feels that there are lessons to

be learned from history should pass up McCabe, who points out things other historians are reticent about. In both high school and college one learns that there were Dark Ages and shady-lived ecclesiastics, but somehow the significance of the facts is lost. McCabe's encyclopedic grasp of the past and its application to the present social scene brings out what everyone should know.

The notion of immorality, the ideas of kingship and democracy, educational policies, and interest in literature and science are among the intellectual concerns of man that are treated here. Hadrian's Roman Empire is given its deserved place in the history of progress.

Since most of his works went to the publisher in handwriting, it is surprising that there are so few errors in the printing. I must mention the two comical ones I found, however. On page 44 is, "The kings were deposed before they were sick or powerful enough to have mercenary armies." — Sickness was not desirable in primitive Roman kings, but no doubt the world should have been "rich." On page 60 is a more absurd error: "My individual memory begins about that time, and I remember with what acidity the crowds went to hear any scientific lecturer . . ." He is speaking about avid crowds in the days of the stereopticon, about 1870.

— Harry E. Mongold.

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To see what is right and not to do it is want of courage.
—Confucius

Readers' Forum ●

Dear Editor:

Let me congratulate you on obtaining the Rossi article for the Nov.-Dec. issue. Nothing more cogent, important or timely has appeared in Harpers, the Atlantic, Esquire, Reporter, the Progressive, in many months.

Oscar Riddle,
Plant City, Florida.

* * *

Dear Editor:

Received the Nov.-Dec. A.R. today; it augurs well for the future.

I like your suggestion about participation of Rationalists in the Unitarian movement. Without organizations we are lone voices crying in the wilderness of orthodoxy — futile and powerless. American Unitarianism is steadily moving toward Humanism and complete divorcement from traditional Christianity. If we really want to organize our freedom, there we can best begin.

Arthur B. Hewson,
Chicago, Illinois.

* * *

Dear Editor:

Enclosed is a money order for five dollars, which is to cover a one year subscription and a little support for the expansion fund.

Yes, I not only need the American Rationalist, but I treasure it. And after reading it, I mail it to one of my nephews across the Atlantic, where he places it in a public library.

John Peter,
Penelope, Texas.

* * *

Dear Editor:

Your latest issue is the best yet. A real free-thought magazine! Keep up the good work!

Norman Shaffer,
Portland, Oregon.

* * *

Dear Edd:

Thanks for sending me the Nov.-Dec. issue, with that excellent review of *God and Man in Washington*. The issue looked very impressive.

We need a voice from free-thinking rationalists in the fight to preserve the separation of church and state. Churchmen alone cannot do the job; the unchurched must participate since this is a citizen's battle that demands the help of everyone, regardless of theological outlook.

Here's \$10 for a 2-year subscription, plus something for the Expansion Fund.

Paul Blanchard,
Washington, D.C.

* * *

Dear Mr. Doerr:

Echoing your own sentiments, as expressed in your initial editorial for the Nov.-Dec. issue of the American Rationalist Magazine, I, too, cannot but regard the resignation of Dr. Lowell Coate, our former editor of the past two years, with other than "mixed feeling" including those of deep regret.

At the same time, I heartily welcome your own acceptance of the post, and extend to you my warm congratulations and good wishes.

Dr. Coate, during his editorship of our magazine, has won the affection, approval and respect of all

of us here in Los Angeles who are supporters of freethought rationalism, which includes several organizations, and I am predicting that you will be just as enthusiastically received.

Certainly your competency to fill the position is more than ably testified to by the many fine, courageous and well-informed articles you have written for the AR and other publications in the past.

It will be a pleasure to work under your leadership as an Associate Editor, and you may count on me to remain a devoted soldier in the rationalist fight to destroy superstition and to establish a Universal Ethics for all men the world over.

Dr. Vitali Negri, President,
Freethinkers of So. California.

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